10.

A Second Sermon, preached at Paules Crosse, the 21. of May, 1598. vpon the 21. of *Math.* the 12. and 13. verses:

Concluding a former Sermon Preached the 4. of December 1597. vpon the same Text.

By IOHN HOVVSON, Student of *Christes-Church* in *Oxford.*

Imprinted at London by *Arn. Hatfield* for *Thomas Adams*, dwelling in Paules Churchyard, at the signe of the white Lion. 1598.

A Sermon preached at Paules Crosse, the 21. of May 1598. vpon the 21. of Mathew, the 12. and 13. verses, by *Iohn Howson*, Student of *Christs-Church* in *Oxford*.

The Text.

And said vnto them, it is written, Mine house shall be called the house of prayer; but ye haue made it a denne of theeues. MATH. 21. verse 13.

OVR blessed Sauiour in the 12. of S. Luke 42. noteth it to be the office & duty of a faithfull & wise Steward, of a Steward or dispensour of the mysteries of God, as S. Paule calleth him, to giue vnto the houshold in due season their portion of meate, σιτομέτριον, the measure of wheate, which is due vnto them. Luc. 12. 42. 1. Cor. 4.

By the measure of wheate saith S. Greg. *exprimitur modus verbi*; the measure and proportion of the word of God is ment and expressed, which ought to be giuen to those of the houshold: which measure and proportion consisteth in these points, saith Erasmus, *Promere cum res postulat, cuiq; promere quod est accommodum, & promere quod satis est*: In deliuering the meate or the word in due season, Greg. past. li. 3. cap. 5. Eras. epist. ad Iod. Ionam.

at a fit houre; in deliuering that which is good and wholesome; in deliuering that which is sufficient, not too little, nor too much: for in our corporall foode or dyet we obserue these three things, a fit time to eate in, the good qualitie, and conuenient quantitie of our foode.

Iob. 32. Cant. 7. Iere. 4. I cannot say with Iob that *I am full of matter*, nor with the Spouse in the Cant. *my belly is as an heape of wheate*; so that I should be faine to cry with Ieremy, *ventrem meum doleo, ventrem meum doleo: oh my belly, my belly*, or with Iob, *my belly is like the wine which hath no vent, and like new bottles which breake*: but with the men of Bethshemeth, 1. Sam. 6. 13. *I haue reaped a little wheate in the valley*, where though I haue not seene so much as the back parts of God, as Moyses did (for that was on a mountayne) yet with them of Bethshemeth I haue seene his Arke, that is his Gospell, which hath in it both Manna, a word of comfort, and Aarons rod, a word of reproofe: which how I haue dispensed vnto you heretofore, either in regard of the due season, or in respect of the qualitie of the wheate or sustenance, 1. Cor. 11. *vos ipsi iudicate*, you must be iudges. But least I should be offensiue in the quantitie of it, I made an end *vbi finis non erat*, where there was no end, as *S. Barn.* did, and all other Bernard. Stewards haue bin forced to do, being straightned as our Ioh. 16. 12. Sauiour Christ was, when he said, *Multa habeo dicere quæ non potestis portare modo, I haue yet many things to say vnto you, but ye cannot bare them now*; not by reason of the depth of any mysteries I had to deliuer, or in regard of the weaknes of your vnderstanding (as he was straightned) but because with somewhat long speaking, you were made, νωθροὶ ταῖς ἀκοαῖς, *weake or weary with hearing*: for as *S. Greg.* saith, Hebr. 5. 11. Greg. past. li. 3. cap. 5. *dum auditoris animus plus quã valet tenditur, mentis chorda rumpitur, When the eares of our auditors are strained beyond their accustomed compasse, the strings of their attention will*

breake

breake asunder. Wherefore seeing they which haue power and authority to commaund, haue said vnto me as it is in the 17. of the Acts, *we will heare you againe vpon this text, recurrat stilus ad suam materiam*, as *S. Bern.* said, I will returne to that part of my text where I left, without repeating that which is past, sauing only thus farre, that it may please you to remember, that I deuided this text *in factum, & dictum*; into a deede of our Sauiours, and into a speech of his; into an action of his, and the reason of it; the action was contained in the former verse, and was a reformation of certaine abuses in the temple, in which I obserued fiue circumstances, first, the author *who*, secondly, the time *when*, thirdly, the place *where*, fourthly, the matter *what*, fiftly, the manner *how* this reformation was performed.

Act. 17.

Bern. de consi. lib. 1.

It remaineth now that by your accustomed patience I should speake of his speech, which contained the reason of this action. The reason why he exercised this whip, this extraordinary and miraculous violence against them, was because they had abused the temple and prophaned it; which he proueth by two texts of scriptures, the former taken out of the 56. chap. of Esay, which sheweth the lawfull vse of the temple, and the chiefe end of erecting it, *My house shall be called the house of prayer*: the latter is taken out of the 7. of Ieremy, and sheweth the abuse and prophanation of it; *Ye haue made it a denne of theeues.*

But before I intreate of these particulars somwhat in generalitie of this speech of our Sauiours; I deuided this parcell of scripture into *factum*, and *dictum*, an action, and a speech, as S. Luke did all our Sauiour's life into *facere* and *docere*; and whether were more myraculous *opera diuina*, or *celestis doctrina*, his diuine actions, or his heauenly speeches, I will not dispute, but greater testimonie was not giuen to his actions then is recorded of the Euangelists to

Act. 1.

be giuen to his doctrine. For if he diſcourſed and preached to the people either of the reſurrection of the dead, Math.22. Luk.20. Math. 22. or of Meſſiah the Lord and ſonne of Dauid, Luke 20. or of the ſonne of God by nature Ioh. 10. or the Ioh.10. ſonnes of God by grace Math. 12. of the ceremonies of the Math.12. lawe, or the works of charitie and mercy Math. 15. of the Math.15. precepts of God, or the precepts of men Math. 22. of the Math.22. firſt and greateſt commandement, Math. 5. 6. 7. of the de- Math.5.6.7. ſtruction of the kingdome of this world, and the inſtitution of the kingdom of heauen Ioh. 3. of the paſſion Mat. 12. Ioh.3. death and reſurrection of the Meſſiah Ioh. 7. of the com- Math.12. ming of the holy Ghoſt and the abundance of his graces: Ioh.7. This was euer the iſſue & effect and the witnes which his auditors gaue vnto the ſpeeches; *Nunquam ſic locutus eſt homo ſicut hic homo*, Neuer man ſpake as this man ſpeakes, Ioh.7. Ioh. 7. and in the 6. of S. Marke, *Audientes admirabantur in* Mark.6. *ſermone eius*, *They that heard him were in admiration at his doctrine*, that is, thought it miraculous; ſaying, *frõ whence hath he theſe things, and what wiſedome is this which is giuen vnto him?* and in the 4. of S. Lukes Goſpell, *All gaue teſti-* Luk.4. *monie vnto him*, and ἐθαύμαζον, *vvondered at the gratious vvords vvhich proceeded out of his mouth*: and in the 7. of Math.7. S. Math. *vvhen Ieſus had ended his vvords*, ἐξεπλήσσοντο οἱ ὄχλοι, *the multitude vvere aſtonied vpon his doctrine; for he taught them as one hauing powver, and not as the Scribes.*

If he plaid the reſpondent in diſputation, his anſweres were admirable, and put the diſputer to a *non plus*: When the Phariſes and Herodians diſputed about tribute to be Luc.20. giuen to Cæſar, *they maruailed at his anſvvere, and held their peace*; when the Saduces diſputed againſt the reſurrection, the Scribes wondered at his anſwere, and one of the Scribes ſaid, *Maſter*, καλῶς εἶπας, *thou haſt ſaid excellently* Ibid. *vvell*; and when the Lawyer diſputed with him about the greateſt

greatest commandement, after he had receiued his answere, he confessed and said, *vvell master thou hast said the truth, and no man after that durst aske him any question.* Mark.12.

If he vndertooke the opposers part, and disputed with them, he vtterly confounded the wisest of them: When he demaunded of the high Priests and the Scribes, who were the most learned among the Iewes, *vvhether the baptisme of Iohn vvere from heauen or from men*; they answered plainely, *they knevv not vvhence it vvas*: and whē he proposed this question to the Phariſes *vvhose sonne Christ should be*, and they answered him *Dauids*, he so replied, *that none could answvere him a vvord*, ἀποκριθῆναι λόγον. Luc.20. Math.22.

So that whether he shewed himselfe a Schooleman as we call them, or a Preacher; whether he opposed, or answered, or discoursed, his speeches were as full of admiration, as miraculous, as his actions were.

For whereas he was *a carpenters sonne* reputed, Matt.13. and had no other education, and therfore was called *a carpenter*, Mark.6. nay, *ille faber*, a man noted by that trade: whereas the Scribes which by the law of Moyses were appointed (as we tearme them) schoolemaisters to instruct others (S. Aust. calleth them *grammaton isagogos*, the Septuagint γραμματο-εισαγωγεῖς Deut. cap. 29. & 31. so called, because they taught the grammaticall & historicall sence of the scriptures) could testifie that he had not bin instructed by them: whereas the Phariſes, who were the chiefe expounders of the mysteries & secrets of the lawe, and therfore sate in Moyses chaire, could truly affirme that he was none of their auditor; and therefore the Iewes could say with admiration *quomodo hic literas scit cum non didicerit? hovv knovves this man letters vvhen he is not learned?* no scholler of the Scribes, no auditor of the Phariſes: yet where the cōmon people of which he was one did speake Math.13. Mark.6. *Aug. de ci. Dei lib.18. ca.39.* Deut. ca.29. & 31. Ioh.7.

the

the Syriack tongue, as alſo his Apoſtles, and that only: *Euſeb. de demonſtrat. euang. lib. 3. cap. 7.* he could alledge a long text out of the 61. of Eſay in the Hebrew tongue, wherewith onely the learned were acquainted (as now adayes) and expound it and the moſt hidden and ſecret myſteries of the holy ſcriptures farre beyond the expectation, nay beyond the capacitie and vnderſtanding of the Scribes & Phariſes: and he that is well conuerſant in the holy ſcriptures, may perceiue that all the ſpeeches of our Sauiour Chriſt, haue either the perfect forme of a *Cabala* (as they call it) containing a moſt ſimple, moſt true, moſt deepe, moſt certaine expoſition of myſticall things in the ſcriptures; or elſe an auouching of ſcriptures themſelues; as in this place, where alledging a reaſon of his fact or action, he auoucheth the true vſe, and condemneth their abuſe by the ſcriptures themſelues; not without aſtoniſhment to the auditors both Scribes and Phariſes, who as it ſhould ſeeme, could not reply, or durſt not make anſwere.

Euſeb. de demonſtrat. euang. lib. 3. ca. 7. Luke. 4.

Another note I obſerue before I come to intreate of his ſpeech in particular is this, that our Sauiour Chriſt performing this action not as a man, but myraculouſly as he was God (as I ſhewed you before) would neuertheleſſe giue a reaſon of his action; whereas commonly with God *Tota ratio facti eſt potentia facientis*, and *voluntas facientis: The reaſon of Gods actions are, ſometimes his power, ſometimes his vvill*: and as *humana conſuetudo verbis, ita diuina potentia factis loquitur*, *As we vſe vvords to expreſſe our mindes, ſo God by his actions ſhevveth his povver and his vvill alſo*: and as new words or not ordinary phraſes, being with moderation and decency inſerted to our ſpeech, *ſplendorem addunt, do make them more pleaſing*; ſo in Gods extraordinary and miraculous actions, which euer in congruitie are very ſignificant, *quodammodo luculentior eſt diuina eloquentia:*

Aug. ep. 3. *Aug. 48. ca. 6.*

tia: God speakes vnto vs more eloquently and significantly then by other meanes; and the husbandman in the 20. of Math. who there representeth the person of God, being asked by his seruant why he gaue as much to him that wrought but one hower, as to them that laboured many howers, alledged his will onely for a reason, *Volo huic nouissimo dare sicut tibi: I vvill giue vnto this last as vnto thee*, vers. 14. and againe vers. 15. *Is it not lawfull for me to do what I will?* and it is said of God the holy Ghost, 1. Cor. 12. that one and the same spirit worketh the varietie of operations which are mentioned in that chapter, deuiding to euery one καθὼς βούλεται, *euen as he vvill*; whereupon *Caietan* notes, *voluntas spiritus sancti pro ratione redditur:* The will of the holy Ghost is alledged for a sufficient reason of his action; and in that his will is alledged for a reason of his action, it is apparent, saith he, and a sufficient argument that he is a true God.

Math. 20. 14.

1. Cor. 12.

Caiet. ibid.

Now what might be the cause why our Sauiour being God, and equal to the Father and the holy Ghost in deitie, would not haue his will only stand for a reason, and when the great Lords and mightie Potentates of the world say *sic volo, sic facio, stet pro ratione voluntas*, would render a reason of this his action? was it because he had to deale with men who were docile, and reasonable, and of good capacitie, and not with wilfull and stubborne men? For *Theophilact* hath this kinde of rule, *Solere Deum, cum agit cum hominibus non malignis, & querulis, factorum suorum reddere rationem*, That it is the custome of God when he deales with men that are reasonable and tractable, to render a reason of his actions why he doth them: *Cum autem agit cum malignis, & querulis, suam solùm allegare voluntatem:* but when he hath to do with obstinate and malicious men, to alledge onely his will for a reason, because they

Theophil. in epist. ad Rom.

are not worthy to haue other reaſon giuen them, of which his rule he alledgeth many examples.

I cannot define this to be the reaſon, but it is not altogether improbable; for to graunt that both the Scribes and Phariſes and the Prieſts too were obſtinate and malicious: yet (though they were very many of them) they were a ſmall number being compared with them who were then preſent when this action was done; for it may be collected probably out of the Goſpell, that our Sauiour had moſt commonly attending vpon him to heare his doctrine and ſee his miracles, eight or ten thouſand people: for he had in the deſart one time 5000. another time 4000. beſides women and children: and this number is noted by *Origen contra Celſum lib. 2. Euſeb. lib. 3. ca. 6. de demonſt. euang.* For if he had ſo many in the deſart places where they could haue no ſuſtenance, what companies may be imagined did follow, when he went κατὰ πόλιν καὶ κώμην, through ſo many cities and villages the moſt populous of all the world? For *Ioſephus* notes that in Galile there were 400. townes (κωμοπόλεις, as the Euangeliſt calles thē, *oppida ſine muris*, as *Euthirius* notes in the firſt of Math) in euery of which townes there were at leaſt 15000. inhabitāts, as the ſame *Ioſephus* notes: and their cities were proportionable to their townes, for in the land of Genezareth, beſides many other famous cities, there was one called *Tarichæa*, which whē occaſion ſerued would ſend out 40000. fighting men, and another called *Tiberias*, in which there were 600. Aldermen or Senators, as the ſame *Ioſephus* notes: by which proportions we may conceiue how populous they were.

Orig. cont. Celſum lib. 2. Euſeb. lib. 3. ca. 6. de demonſt. euang.

Luc. 8.

Ioſeph. de bel. Iud. li. 3. ca. 2.

Ioſeph. de bel. Iud. li. 2. ca. 26.

But this ordinary number of followers, of 4000. or 5000. or 10000. was nothing to the multitude of people which were gathered together at this feaſt of the Paſſeouer, from

all

all the countries of Iudæa, and in likelyhood were present at this miracle. For *Cestius Gallus* the Presidēt of Syria, hauing taken a view of them, and considered how many sacrifices were offered, and how many men went together to the eating of their part in these sacrifices, informed *Nero* the Emperour, that the number of men then present was 2700000. at the least, which all were counted holy and pure; for lepers and many other diseased were forbidden by the lawe, and all those within the precinct of the temple: which number wil not seeme strange to them that consider the circuit of the temple and the courts about it, and that all the Iewes from all parts of the world at that time assembled thither. *Ioseph. de bel. Iud. li. 7. ca. 17.*

Now to admit that the Scribes & Pharises and Priests, &c. were stubborne and obstinate, and therefore according to *Theophil.* rule deserued not, that God should giue them a reason of his action: yet the number of the people assembled being almost infinite in comparison of them, who loued him so that in respect of them the Pharises *feared to offer him vvrong*, Math. 26. *vvho hung vpon him to heare him*, Luke. 19. *pendebat velut inhians, Caiet.* finally *reioysed*, ἐχαιρεν, *in all the glorious things that were vvrought by him*, Luke 13. it is not absurd to imagin that in respect of them our Sauiour vouchsafed to alledge this reason. Or was it becausse, hauing shewed himselfe more then a man to this great assembly by this miraculous action, so he would confirme this opinion by a miraculous speech? For as *igneum & sidereum quiddam radiabat in oculis*, some fierie and starrie brightnesse glistered in his eyes when he wrought this action: so it could not be, but that his diuinitie should bewray it selfe in his speech; first, concerning the matter, becausse being not bred vp in learning to reade the scriptures, nor any accustomed auditor to the Math. 26. Luc. 19. Luc. 13. Ierome.

Scribes, for the grãmaticall ſence, not to the Phariſes for the miſtical ſence of the ſcriptures, he could neuertheleſſe properly, and to the preſent purpoſe alledge vnto them the ſayings of the Prophets. Secondly, concerning the manner of his ſpeech, which was extraordinary, ἐν ἐξουσίᾳ ἦν ὁ λογὸς αὐτῆ, *his ſpeech vvas vvith authoritie and povver*, not like the ſpeech of other men, of other learned men, the Scribes or the Phariſes, Math.7. whoſe kinde of teaching was *frigida, & ad commouendum parum efficax: colde, and not effectual to moue*; where as our Sauiours was full of force & efficacie, mouing the hearts of the auditors to faith and repentance: it is not improbable to be for this cauſe.

Luc.4.
Math.7.
Iauſen.concord. cap.17.

Or was it becauſe, ſeeing the Scribes and Phariſes did moſt eſpecially aſſault him, and ſeeke to confound him with queſtions and interrogations vpon the chiefe feaſts, when the people were aſſembled together, as in the feaſt of Tabernacles Ioh.7. in the feaſt of the dedication of the Temple, Ioh.10. in the feaſt of Pentecoſt, Ioh.5. (for ſo *S.Chryſoſtom, Cyrill,* and *Theophil.* interpret it though it be not named) he would alſo in this great ſolemne feaſt and aſſembly at Eaſter, or the Paſſeouer, try how they could defend that abuſe of the temple, which he proued out of the prophets to be againſt the end & the inſtitution of it? Whereunto whē they made no anſwere, he replied no farther: for *Finis eſſe locutionis ſapientium ſolet, vt eouſq; dicant quò aduerſarijs ſilentium imponant: The end of a vviſe mans ſpeech is by good reaſon to put his aduerſaries to ſilence, and then vrge them no farther. Non enim ſe oſtendere, ſed praua docentes compeſcere ſtudent: For they ſpeake not to oſtentation but to confute or confound them that teach or do amiſſe.*

Ioh.7.
Ioh.10.
Ioh.5.
Greg.Moral. 23.9.

Or was it done for our inſtruction? as euery action of his is ſome inſtruction for vs, to teach vs to do nothing raſhly, heddely, and without conſideration, as great Lords and

Thom.12.q.71. ar.6.

and Tyrants do, the rule of whose actions is their wil, their froward and obstinate will: but to measure all our sayings and doings with *humane reason*, which is *regula propinqua, & homogenea*, as the Scholemen call it, a rule which is naturall, bred within vs, neere vnto vs, in our mouthes, and in our harts, or with the *vvord of God* which is *regula remota & heterogenea*, a rule hid from vs, farre off from vs, in heauen, in the bosome of God, *quasi ratio Dei*, but yet made knowen vnto vs by the holy Scriptures. Deut. 30. 14.

Which rule and instruction the holy Fathers and men of God haue euer obserued, confirming their doctrine with reason and authoritie, *Nos affirmare nolumus quod apertis testimonijs nõ approbamus: vve vvill affirme nothing but vvhat vve can proue by reason and authoritie*; and submitting themselues and their iudgements to reason and authoritie: *Arguant me ratione vel authoritate, & ego vel ad inimici vocem nõ refugiẽ emendari: Let it be groũded on reason or authoritie, & I wil giue eare to the reproofe of an enemy.* Greg. Hom. 34. Policra. prolog. lib. 8.

And this patterne of our Sauiour not only priuat men, but the whole Church of Christ in their lawes and constitutions do redily imitate: *Sancta ecclesia ex magisterio humilitatis instituta, The holy Church bred vp in the schoole of humilitie, and following the steps of our maister Christ, Recta quæ errantibus dicit, non quasi ex authoritate præcipit, sed ex ratione persuadet: Force not men to beleeue that which is true by authoritie, but perswade them by reason*: because as it is wisely obserued, *Plus mouere solet ratio inserta in mandato, quàm ipsum mandatum*, a reason inserted to a lawe or commandement, moues much more then a naked lawe: And therefore the Church saith with Iob, *videte an mentiar, Examine whether I ly: or no*: beleeue not that which I say because I speake it: *sed an vera sint ex ratione pensate*, but weigh with reason the truth of it: and if the Church do teach Greg. moral. 8. 3 Humbert. in regulam Aug. Iob. 6.

teach that (as oftentimes it doth) which cannot be comprehended within the compaſſe of reaſon; yet for all that, *rationabiliter ſuadet, it perſwades you with reaſon, Ne de occultis ratio humana quæri debeat, That of ſome myſteries and ſecrets of Chriſtianitie, you may not aske or ſeeke the reaſon.*

Greg. ibid.

Whereas on the other part it is the cuſtome and order of ſtubborne men, of hereticks, & ſchiſmaticks, *Non rationes afferre, ſed placita*: not to vrge reaſon, but their will, their pleaſure, their phantaſie, or opinion: as *Fauſtus* the *Manichee*, when he had charged *Moyſes* that he did *diuina laceſſere, offer violẽce to the lawes of God; dixit, & abijt*, ſaith *S. Auſtine, nihil probare ſategit, nihil curauit oſtendere*: he ſaid, as *Pilate* ſaid, *quod ſcripſi, ſcripſi, quod dixi, dixi*: when he had ſaid it, he had done, he neuer made offer to proue it, or giue a reaſon of his ſpeech: and though our doctrine be neuer ſo true, yet it is without the compaſſe of modeſtie and diſcretion for any man be he neuer ſo learned, to vſe theſe kinds of aſſertiõs: *Ego in hoc libro non contuli: ſed aſſerui & aſſero, & penes nullum volo eſſe iudicium, ſed omnibus ſuadeo, vt præſtent obſequium*, I haue not vſed proofes, or authoritie in my writing; but I affirme that that I ſay, and ſubmit my ſelfe to no mans iudgement, but require euery man to conſent to me: *ſcio me mea dogmata habere de cælo*: I know that my ſpeeches deſcend from heauen, are authenticall and canonicall; for it is a propertie peculiar to God only, *facere prout vult*, to do what he liſt, and ſay what he pleaſeth: for other men muſt haue *regulam voluntatis*, a rule to direct their will, and ſome reaſon to direct their ſpeach; otherwiſe while he takes vpon him a propertie or qualitie peculiar to God, he becomes *fatuus confidens in ſtultitia ſua, a foole that is confident in his owne folhe*. And thus much by way of probabilitie, why our Sauiour would alledge a reaſon.

Aug. contra Fauſtum Man. lib. 14. ca. 9.

Caiet. ſuper 1. Cor. 12.

Prou. 17.

The

The Preface to this ſpeech of his, is this, *Scriptum eſt*, it is written. I noted before vnto you, that we muſt vſe ſome rule wherby to ſquare out and meaſure our ſpeeches and actions, and one was from within vs, *homogenea regula*, mans reaſon: another from without vs, *regula heterogenea*, Gods word: he vſeth this ſecond rule as the ſureſt rule, which cannot erre; the word of God; which rule, though it be *heterogenea*, ſupernaturall to vs, yet it is *homogenea*, naturall to him, who was God himſelfe, for the word of God may be ſaid to be *ratio Dei*, which was *homogenea* to him, as humane reaſon is to man. So that his ſpeech is not a bare reaſon, which peraduenture might admit cauils, and exceptions, and contradictions, but is ioyned with authoritie, as good authoritie as any Prophet ſpake with when he ſaid, *Hæc dicit dominus*, thus ſayth the Lord: And this *S. Auſtine* ſaith, is *ordo naturæ*, *the order of nature*, that when we learne any thing, or teach any thing, eſpecially touching faith and religion, *Rationem præcedat authoritas*, *Reaſon ſhould be grounded vpon ſome good authoritie*: for ſaith he, *Infirma ratio videri poteſt quæ cum reddita fuerit, authoritatem poſtea per quam firmetur aſſumat*: *For it may ſeeme to be a vveake reaſon, vvhich vvhen it is alledged requireth ſome other reaſon and authoritie to confirme it*. Now our Sauiours reaſon was grounded vpon good authoritie, vpon that which was *regula prima*, *the chiefe rule* with the Iewes, eſpecially Scribes and Phariſes and Prieſts, which is, the *vvritten vvord of God*, which being deliuered ſincerely according to the true ſence and meaning of it, as he did, admits no deniall; and therefore the Phariſes do make no reply.

Aug. de mor. eccle. catho. ca. 2.

Now it is worth the obſeruation to cõſider our Sauiours manner of reaſoning with them; It is moſt certaine that with all ſorts of mẽ that confeſſe there is a God, the word,

and

and will of God, is *regula prima*, the first and the chiefest rule to direct them in all their actions: and therfore some heathen haue the speeches of oracles for their chiefe rule, *Virg. Aenei. 7.* *fruitur q; deorum colloquio*: other the word of God, which is *scriptum in cordibus*, written in our hearts, naturall reason for their chiefe rule, as the Philosophers had: other the word of God written by the pen of man, but inspired by the holy Ghost, as the Iewes had the old Testament for their chiefe rule, and Christians both the old and the new: and whosoeuer disputed with any one of these sorts of men, out of these grounds which they receiued for their chiefe rule, disputed demonstratiuely, and otherwise not so: for a reason or authoritie from the scripture will not moue a Philosopher, nor a reason from the new Testamēt is no rule for a Iewe. Wherefore our Sauiour hauing to deale with the Scribes and Pharises and Priests, &c. who receiued the word of God written in bookes of the law and the Prophets for their chiefe rule, he disputed with them out of the law and the Prophets, and in this place drawes his reason from the prophet *Esay* and the prophet *Ieremy*: and in the next chapter disputing with the Saduces about the resurrection, which receiued only the fiue bookes of *Moyses* for the written word of God, and their chiefe rule, he alledgeth his reasons from the bookes of *Moyses* only. Which example the Apostles and holy Fathers haue followed in all their discourses: for *S. Paule* speaking to the Athenians before their conuersion, alledgeth no text of scripture, but reasons drawen from the light of nature, which was their chiefe rule, and the saying of their Philosopher, Act. 17. And preaching to the Corinthians after their conuersion, alledgeth the scripture as *regula prima*, or *remota* with Christians: and the reasons or sayings of Philosophers, as *regula propinqua*, the rule of naturall and reasonable

Math. 22.

Act. 17.

1. Cor. 15.

ſonable men; which courſe alſo is now obſerued in our preaching. And *S. Auſtine* diſputing with the Manichees which denyed the old Teſtament to be the word of God, brought his proofes and reaſons from the new Teſtament only, becauſe they allowed that for their onely rule: and therefore *Lactantius* taketh exception againſt that maner of diſputation which *S. Cyprian* vſed with *Demetrian*, who vrged him too much with authorities of ſcripture, ſeeing *Demetrian* allowed not the ſcripture for his rule: *Non enim Scripturæ teſtimonijs, quã ille vanam, fictam, commentitiam putabat, ſed argumentis & ratione fuerat refellendus: For he was to be reproued and conuinced with arguments and reaſon, not with the ſcripture, which he eſteemed as falſe, fained, and counterfeite*, ſaith *Lactantius*.

Aug. de moribus cul. catho. cap. 1.

Lact. lib. 5. cap. 4.

But our Sauiours manner of diſputation *ſcriptum eſt*, it is written, in the lawe or in the prophets, is demonſtratiue with Iewes or Chriſtians, who accept the ſcripture for their chiefe rule: But for aſmuch as not the letter of the ſcripture is the word of God, but the true ſence, and meaning of it, you (beloued Chriſtians) are eſpecially to regard who it is that deliuereth or alledgeth this ſcripture to you; for although *in veritate humana, in humane truth*, (where reaſon only is a ſufficient rule, and principle, which is true of neceſſitie, whether a poore man or a rich man, a learned man, or an ignorant man, a Chriſtian or an Heathen, Baalam or his Aſſe, deliuer it) we muſt rather conſider *quid dicatur, quam quis loquatur*, what is ſaid, then who ſaith it; yet *in veritate diuina, in diuine truth*, which is aboue mans reaſon, and is beleeued becauſe it is ſo deliuered in the ſcripture, which we accept for the word of God, becauſe we cannot euer iudge, *quid dicatur* what is ſaid, we muſt eſpecially conſider *quis loquatur*, who ſaith it; whether it be the diuell which ſaith *ſcriptum eſt*, it is written, Math. 4.

Math. 4. as he did to our Sauiour, or some Atheist, or some Hereticke, or some Schismaticke, &c. or whether it be our Sauiour Christ, or his true Church, or some sound member of his Church.

Aug. de vtilit. Cred. cap. 11. For as *S. Austin* saith, *Quod aliquid intelligimus rationi, quod credimus authoritati debemus*, Though we owe all things, both knowledge, and beliefe vnto God *primariò*, yet as to his meanes and instruments we are indebted to reason, for that that we know, and to authoritie, for that we beleeue. And therefore *S. Origen* giues this obseruable rule, *Si quando testimonia de scriptura audieris, vide ne statim loquenti acquiescas, sed considera illum cuius sit, ac cuius sententiæ, cuius sit voluntatis.* When you heare one say *scriptum est*, it is written, beleeue him not therefore in that which he saith, but consider who it is that speaketh it, of what opinion he is, whether an hereticke or no, of what minde or affection he be, whether a schismaticke or no; for if he dissemble that which he is not, and being infected with the poison of heresie or schisme, a wolfe do lurke vnder a sheepes skin; then the deuill in him saith *scriptum est*, the scriptures do nothing belong vnto him.

Orig. Hom. 31. in Luc.

Aug. tract. 18. super Ioan. For as heresies haue their beginning by occasion of scripture not well vnderstoode, *Quia scripturæ bonæ intelliguntur non benè*, as *S. Austin* saith, so the practise of hereticks is *per verba legis legem impugnare*, by the words of scripture to ouerthrow the scripture, *Ambr. super 3. ad Titum, & proprium sensum verbis astruere legis*, to build their own opinions vpon the words or text of the law. And this verball alledging of the scripture is that sheepes skin wherewith wolues be clothed, saith *Vincent. Lirin. Quid est vestitus ouium, nisi prophetarum & apostolorum proloquia?* What is the sheepes clothing but the sayings of the Prophets and Apostles? and, *Qui sunt lupi rapaces, nisi sensus*

Ambros. super 3. ad Tit.

Vincent. Lirin. cap. 36.

hæreticorum

hæreticorum feri & rabidi, and what be these rauening wolues, but the wilde and vnnaturall interpretations of hereticks? And when our Sauiour charged the Saduces *that they erred, not knowing the scriptures*, it was not that they were ignorant of the letter of the scripture, at least of so much as they acknowledged for scripture, but because they knew not the sense, and meaning of it: for *Iosephus* saith of them, that they read the scriptures, and the scriptures only, and reiected all manner Pharisaicall traditions. *Ioseph. Antiq. lib.13.cap.18.*

Wherefore seeing many say, It is written, with our Sauiour, and yet neuertheless are deceiued themselues, and deceiue others, μὴ εἰδότες τὰς γραφὰς, *not knowing the sense of them*, as the Saduces were: and others στρέβλουσιν, do maliciously wrest them, as *S. Peter* saith some did *S. Paules* Epistles, πρὸς τὴν ἰδίαν ἀπώλειαν *to their owne destruction, and to the destruction of other their auditors and followers*: though there be nothing so certaine and authenticall as the holy scriptures, if we be sure *quid dicatur*, what is the true sense and meaning of them, yet there is nothing so dangerous, if being not able to iudge our selues, we do not consider *quis loquatur*, who it is that doth alledge them. But now let vs consider what that is which our Sauiour saith is written in the scriptures. Math.22. 2.Pet.3.

My house shall be called the house of prayer, but you haue made it a denne of theeues. The words of *Esay* implie, whose house this Temple was, Gods house: and secondly, the end or vse, why it was built, to pray in. The words of *Ieremy* implie the abuse of it, that of Gods house, it was become an house for theeues: and where it was ordained to pray in, they had made it a denne to lurke in, and so safely to commit any robbery, or sacriledge.

It is most certaine, that God who is the Lord and creator of all things, hath reserued to himselfe a part or portion

tion in all things, not that he hath neede of them, but in *recognitionem*, that all things that are haue proceeded from him: and that he is the moſt high and abſolute Lord ouer them all: and therefore though he be king of kings, and Lord of lords, and ſo by conſequent of all people and nations in the world, yet he hath reſerued an eſpeciall portion of men to himſelf, which he calleth *his people:* though he be infinite, and comprehended in no place, yet he will haue ſome particular place whither this his people may reſort to ſerue him, which he calleth *his houſe,* his place, his habitation: though thouſands of angels miniſter vnto him, and ten thouſand thouſand ſtand before him, yet he hath among men alſo appointed ſome to his proper ſeruice in this his houſe, and thoſe he calles *his Prieſts, his Miniſters:* though he be a ſpirit, and hath no neede of theſe corporall things, yet he challengeth a part or portion in all things for the furniſhing of this his houſe, and maintenance of theſe his ſeruants: which he calleth his part, his portion, his tithes, his offerings: though he be eternall, and before all times, yet he hath reſerued ſome times & ſome dayes as proper to him, wherein his people ſhould reſort to his houſe to ſerue him, which he calleth his feaſts, his Sabbothes. Heere mention is made of his houſe only, and therefore of that I will frame my ſpeech, and ſome certaine circumſtances belonging vnto it.

Dan.7.10.

Numb.3.11.

It is moſt manifeſt that God who is comprehended in no place, hath notwithſtanding ſome place alotted to him euer ſince the beginning of the world, and therefore ſome very learned men haue affirmed, that *Adam* euen in Paradiſe had a certaine place where to preſent himſelfe before the Lord, that place where God walked, and called him to him, Gen.3.8. and certaine Hebrew interpreters conclude out of the 4. of Gen. ver. 3. 4. that *Caine* and *Abell* did

Gen.3.8.

Gen.4.3.4.

did bring their ſacrifices, *adduxerunt ſacrificia ſua* (for ſo the word imports) to their father *Adam*, who was then the Prieſt, that he might offer them in the place which the Lord appointed for that purpoſe. In that place where God appeared vnto *Abraham*, becauſe that place was holy there he built an altar, Gen. 12. ver. 7. And whē God commaunded *Abraham* to offer his ſonne *Iſaak*, he appointed him the place where it ſhould be done, on a mountaine; and there *Abraham* built an altar alſo, Gen. 22. and this was the place where afterward the temple of *Salomon* was built, 2. Chro. 3. And whē *Rebecka* felt the children ſtriue, ſhe went to aske the Lord; no doubt to ſome place where he vſed to giue them anſwere; the interlineall gloſſe ſaith, to the place where *Abraham* built his altar. *Iacob* according to the diuers places he dwelt in, had diuers places to ſerue God in, and there erected diuers altars; and the occaſion that God tooke to deliuer the children of Iſraell out of the Aegyptian bondage, was, that they might go to a certaine place to ſerue him, and offer ſacrifice to him: *we pray thee let them go three dayes iourney in the deſert there to ſacrifice vnto God*, ſaid *Moyſes* and *Aaron* vnto *Pharaoh*, Exod. 5. and the place which God appointed was mount Sinai, Exo. 19. In the deſart there was a tabernacle, which *Lira* calleth *tabernaculum paruum, the little tabernacle*, in compariſon of the great tabernacle, Exod. 33. whither *Aaron* commaunded the people to come into the preſence of the Lord, Exo. 16. 9. and whither *Moyſes* brought *Iethro* to heare all the wonders which God had done for them, and to offer ſacrifice vnto God, Exod. 18. In the 26. of Exod. charge was giuen to make that great tabernacle, a moueable tabernacle, which ſhould continue for the houſe of God, till they had ſome ſetled habitation: finally when their eſtate was ſetled, God choſe Ieruſalem for the

Gen. 12. 7.
Gen. 22.
2. Chro. 3.
Gen. 25. 22.
Exod. 5.
Exod. 19.
Lira ſuper Exod. 16.
Exod. 33.
Exod. 16. 9.
Exod. 18.
Exod. 26.

place, and in Ieruſalem mount Moriah, to build this temple in, this houſe of God, which heere is mentioned.

All theſe places howſoeuer otherwiſe called, were yet *domus dei, Gods houſes*, bicauſe there eſpecially he affoorded his preſence: And therefore when *Caine* ſtoode (as I may ſay) excommunicated, for murdering his brother, and might not come into the place appointed for the ſeruice of God, he was ſaid to be *fugatus à præſentia domini*, caſt out from the preſence of the Lord, Gen.4. and when *Ionas* was ſaid *to haue fled frō the preſence of the Lord*, *Aben Ezra* ſaith that he fled frō that place, where the Prophets ſtoode, and offered themſelues to be ſent of God, when he ſhould commaund them: and when it is ſaid that *Nadab* and *Abihu* died before the Lord, it is meant that they died before the altar of the Lord, Numb. 3.4. and when any thing was ſaid to be done before the Arke, as Ioſua 24. or before the tabernacle 1.Sam.21. or in the temple, it was ſaid to be done *coram domino*, or *ad dominum, before the Lord, or in the preſence of the Lord.*

Gen.4.
Ionas.1.3.
Ioſua.24.
1.Sam.21.

Now as before the law and vnder the law God had euer his peculiar, and proper places to be worſhipped in, which therefore were called by his name, Gods Temple, Gods tabernacle, Gods houſe: ſo after the law and vnder the Goſpell, aſſoone as euer Kings and Queenes became nurſes of Chriſtianitie, and profeſſors of religion, there were peculiar places conſecrated to the ſeruice of God, which now alſo are called Gods houſes, *domus Dei*, both becauſe they are conſecrated to him, and becauſe there we performe holy and diuine miniſteries to him, and becauſe that place being accepted of him for the place of his preſence and habitation amongſt men, *plus participat operationis & gratiæ Dei. Damaſ. Orth. fid. lib.1.cap.16.* and in them doth diſpenſe vnto vs by his holy myſteries his manifold

Damaſ.orth.fid. lib.1.cap.16.

fold blessings. And as those houses, and especially that house we here speake of was renowmed aboue the palaces of the greatest Princes, for a double furniture; a liuing furniture, and a dead furniture; that is, with multitudes of people, and with rich, and sumptuous ornaments, great treasures and large reuenewes; and therfore found two sorts of enemies, one that would rob it of the people; another that would spoile it of the riches and reuennewes: so the house of God vnder Christianitie, hath excelled *magnitudine & pulchritudine ædificiorum, & quod maius est conuenientium studio:* that is, hath those two kinde of furnitures and those two kindes of enemies, which do rob it of the one and the other. *Chrys. Hom. 66. ad pop. Ant.*

That great schismaticke *Ieroboam* made a schisme or rente in the church of God, that so he might continue the rent or schisme which he made in the kingdome; and the meanes which he vsed to make this rente, was to prohibite ten tribes of the twelue to goe vp, and doe sacrifice in the house of the Lord, 3. *Reg.* 12. which were bound by the law to shewe themselues certaine times in the yeere at this house of God which was at Ierusalem: and the speeche which he made to perswade them was this: *Viri populares, notum vobis existimo, quod nullus locus Deo est vacuus, & quod is nullo certo loco includitur, sed vbique vota exaudit, vbique cultores suos respicit, &c.* My good people and friendes saith he, I doubt not but you know, that no place is without God, & that no place doth containe God, but where-soeuer we pray he can heare vs, and where soeuer we serue him he can see vs, &c. and by these and like speeches withdrew the people from the seruice of God in his house at Ierusalem, and builded altars which serued for idolatrie, and robbed the church of this first kinde of furniture. 3. *Reg.* 12. *Ioseph. Antiqu. lib. 8. cap. 3.*

Thus also many schismaticks and heretikes, and such politicians

politicians as *Ieroboam* was, ſince the comming of our Sauiour Chriſt hath endeuoured to rob his churches, of this ſpeciall ornament of the multitude of people (for the multitude of the people is the glorie of the King Prouerbs 14. (that is *gloria Chriſti* ſaith the interlineall gloſſe) either to make rents and rebellions in kingdomes or ſchiſmes and deuiſions in the houſe of God. Of theſe politicians this latter age hath too much experience: and *Damaſcen* telleth vs of *Maſſilians* which to other hereſies did adde *Templorum contemptum*, the contempt of Churches: and in *Gangrenſi Concilio* there is mention made of one *Euſtathius*, who ſaid, *Templa Dei nullius eſt vtilitatis*, that there was no vſe of Churches, and the *Petrobruſiani* laughed and ſcoffed at Churches: and others there were called *Pſeudo-apoſtoli*, who affirmed *Eccleſiam non plus valere ad orandum, quam ſtabulum porcorum*, that a church was of no more vſe for prayer, then a ſtable or hogſtie: As alſo many in theſe dayes who accompt of them but as of temples of *Baal*, and ſynagogues of Idolatrie: vſing the ſame reaſons that *Ieroboam* did, and ſome texts of ſcriptures, miſuuderſtoode, or not well applied: and thus woulde robbe the Church of God, of the beſt kinde of furniture, to mainteyne and inlarge their owne priuate conuenticles.

Prou. 14.

Damaſ. hæreſ. 80.

Concil. Gangrenſ. circa annum 328.

For that other kind of furniture it is moſt certaine that as no Church or Temple was renowmed more for the liuing furniture, for the multitudes of people that reſorted thither; ſo no Church in the world was more renowmed for the ornaments, riches and reuenewes that belonged to it: for although God be a ſpirit, yet he will not be worſhipped in ſpirit onely; but in bodie alſo, *glorifie God in bodie & in ſpirit*. 1. *Cor.* 6. and the reaſon that he alleadgeth is this onely, *for they are his*: Now if this be a good reaſon why we ſhould honor God, who is a ſpirit, both with ſpi-

1. Cor. 6.

rite

rite and bodie because *they be his*, by the same reason we must honor God, with our time, with our richesse and substance, for *they also are his*. And that reason which Saint *Paule* vseth vnder the Gospell why we should honor God with our body; the Prophet *Dauid* vnder the lawe vsed why he would honor him with his substance: and therefore vseth this reason of his great gift toward the building and furnishing of the Temple: *for all things come of thee*, 1.Chro.29.14. 1.Chro.29.14

Now as there was neuer any nation that acknowledged a God, which did not honor him in their Temples, with some part of their best riches and substance: so especially the people of God, assoone as they had a certaine place, though moueable, as was the tabernacle; or a place certaine vnmoueable as was this Temple, they offered vp to him, as a signe that they held of him *in capite*, some good part of their best riches, and iewels, to adorne his house withall: to the making and furnishing of the tabernacle they brought gold, siluer, brasse, blew silk, purple, scarlet, fine linnen, goates haire, rich skins, Schittim wood, oyle, spices, Onyx stones, and stones for the Ephod. And Exod.25.&35 least you should thinke it to proceed from a kind of superstition or superfluitie, you shall vnderstand that it was done by the commandement of God; for *Moyses* saith to the congregation that *God cõmanded an offering to be taken from amongst you vnto the Lord*, Exod.35.4. & yet least you Exod.35.4. should thinke it not done of deuotiõ but of necessity, none might giue but he that was *vltroneus*, Exod.25. *volũtarius* Exod.25. *& prõpti animi*, Exo.35. *he that was of a free & willing hart*. Exod.35.

To the making and furnishing of the Temple, K. *Dauid* gaue of his owne, 3000. talents of gold, and 7000. talents 1.Chro.29.4. siluer, besides brasse, iron, wood, Onyx stones, & Carbuncle stones of diuers colour, and all pretious stones, and

marble, in great abundance: and perſwaded them that were of abilitie to do thereafter; ſo that the Princes of the families beſides all other neceſſaries gaue 5000. talents of gold, and 10000. talents of ſiluer, and 18000. talents of braſſe, & an hundred thouſand talents of iron, &c. beſides all that which *Solomon* prouided. And as the tabernacle was made by the commaundement by God, ſo was this Temple; for *Dauid* ſaith, that he had the *frame of it, and the patterne ſent to him by writing by the hand of the Lord.* 1. Chro. 28. 19. and both *Dauid* and his people *offered their gifts willingly and with a perfit hart and with reioycing* *cap.* 29. as did they that made the tabernacle. The like might be ſaid of the ſecond temple if the time would ſerue.

Ibid.

1. Chro. 28. 19.

Ibid. cap. 29.

Now that you may knowe how acceptable vnto God this kinde of ſeruice is, of building his houſes and furniſhing them in moſt ſumptuous manner; you ſhall obſerue, (and it woorth the obſeruing) that after *Dauid* had determined with himſelfe to build the Temple, and not before, God promiſed to eſtabliſh the kingdome to his ſeed. 2. *Samuel.* 7. which *Dauid* ſeemeth alſo to note himſelfe in the Pſal. where after he had mẽtioned his loue to Gods houſe, he noteth the loue of God to his houſe, & his promiſe *to ſet the fruit of his body vpõ his throne:* Secondly, although *Dauid* had many ſonnes, which are named in the 2. Reg. 3. 1. Chro. 3. *Amnon, Chileab, Abſolon, Adoniah, Shephatiah, Ithream:* yet to none of theſe was the kingdome promiſed after him, but to *Solomon* who was borne after his good intent of building Gods houſe. Thirdly, though God promiſed many bleſſings to *Solomon* when he craued wiſedome, as richeſſe, glory, long life, &c. yet he neuer promiſed that his ſeede ſhould raigne after him till ſuch time as he had finiſhed the houſe of God. 1. Reg. 9. but then he ſaid, *thou ſhalt not want a man vpon the throwen of Iſrael.* Fourthly, when the

2. Sam. 7.

Pſal. 132.

2. Reg. 3.

1. Chro. 3.

1. Reg. 9.

the Temple was reedified by *Nehemiah* and others in most sumptuous manner, God commanded two crownes to be made *Zach.* 6. with the names of the chiefe benefactors engraued in them, and caused them to be placed in the Temple, for a perpetuall memory and most honorable testimony to all posterity of their zeale & liberalitie towards the house of God. Zach.6.

And this kinde of furniture was not proper to Gods house vnder the law onely, but likewise vnder the gospell; for as *Esayas* prophesie was fulfilled vnder christianity, *Domus mea, domus orationis vocabitur cunctis gentibus*; that Gods house should be the house of praier to all nations, and the house of praier should be likewise Gods house: so it should seem that *Dauids* wish or prayer reached euen to vs that were after the law, who desired of God *that he would keepe for euer this voluntarie bountie, and liberalitie in furnishing Gods house, in the purpose and the thoughts of the harts of his people.* And therefore assoone as God gaue encrease to his Church, oratories were built; and assoone as God raysed vp Kings and Princes which fauoured the Christian truth and religion, no cost was spared to furnish the Churches, which also were builded with royall magnificence: Al which the ancient fathers of the Church the chiefe pillers and lights of the gospell after the Apostles, iudged as acceptable vnto God, as the making and furnishing of the tabernacle, or *Solomons* Temple; and therefore *Eusebius* noteth the great ioie which the Christians conceiued when *Constantine* builte those magnificent Churches and furnished them to be *Lætitia diuino munere infusa*, a ioy whereof God was the author, not proceeding from vanitie or superstition. *Cyrillus* Bishop of Ierusalem saieth that the Kings in his time did adorne the Churches with siluer and gold, &c. *pietatis ergô*, in holynes and deuo- Esay.56. 1.Chro.29.18. *Eus.eccle.hist. lib.9.cap.10. ex vers.ruff.* *Cyril.chate.12.*

tion. *Tertullian* calleth those voluntary donations *depositapietatis*, pledges and testimonies of religion, pietie and deuotion. *Greg. Nazian.* saieth, that the cost which *Gallus, Iulianus* brother bestowed vpon the Church which he built, *was acceptable to God, euen as Abels sacrifice.* Saint *August.* saith, that the vessels of golde and siluer which were vsed in the celebration of the sacraments, were *Sancta*, holy, and consecrated to his honor, *cui pro salute nostra inde seruitur*: And thus you see, that this house of God, both by Gods appointment, and to his great good liking, hath euer beene adorned with this rich furniture.

Tertul. apologet.

Orat. 1. contra Iulian.

August. super Psal. 113. con. 2.

But as there haue beene many sorts of theeues and robbers, hereticks, schismaticks, and politicians, which would rob God of that liuing furniture of the multitude of people; so are there and euer haue beene many Atheistes and irreligious Iulianists, which haue beene readie to rifle his house of this other furniture, to spoile the Church of the ornaments and all other riches, landes, and reuenewes which were giuen vnto God to maintaine his house, and his houshold withall: for it hath beene as true a rule in Gods house as in the dwellings of men, *Difficilis magni custodia census*, where riches are theeues will resort. Thus the first Temple builded by *Salomon* was destroyed by *Nabucodonozor*, and the riches and furnitue carried to Babylon, and afterward fouly abused, and prophaned by *Baltazar*. The second Temple being also admirable for the fabricke and the riches of it, though inferiour to the former, was assaulted by *Antiochus*, by *Heliodorus*, by *Pompey*, by *Crassus*, and some Roman Emperours: and of late yeeres in Christianitie what so common as sacriledge and robbing and spoyling of God in his house, and his household? so that where heretofore they complayned thus,

Ecclesias Christi quas construxere parentes,

Sternere

Sternere nituntur nati pietate carentes:
They haue now brought their desire to the issue, so that in countrey Villages *Canescunt turpi templa relicta situ.* The Churches are almost become that, which those heretikes *pseudoapostoli* likened them vnto, little better then hogstyes; for the best preparation at any high feast is a little fresh straw vnder their feete, the ordinary allowance for swine in their stye, or at the best *Domus opportuna volucrum,* (that which God threatned as a plague to Babylon) *a cage of vncleane and hatefull birds:* and in cities and boroughes they are not like the Palaces of Princes as they were in the primitiue church, *regijs aulis clariora,* but like a countrey hall, faire whitelimed, or a citizens parlour, at the best well wainscotted; as though we were rather Platonists then Christians, who would neither haue gold nor siluer in their churches because it was *Inuidiosa res,* and gaue occasion to sacriledge; nor Iuorie that was taken from the bodie of a dead beast, because that was *Oblatio minimè sancta,* a prophane offering; nor iron nor brasse, because they were *Instrumenta bellorum, instruments for warre:* but *Lapides & ligna dicato qui velit, publicisq; templis offerto:* but if any mã would dedicate wood or stones, or such base stuffe, it was lawful to do it: *Theod.* alledgeth it out of *Plato.* *Ouid.* *Apoc. 18.* *Chry. Hom. 66. ad pop. Ant.* *Theodor. serm. de dijs & Angelis. ex Pla.*

For the allowance which we make vnto God to maintaine his family, is thin and bare, *in quantum sitis, atq; fames, & frigora poscunt:* after the rate of a cup of cold water, and a peece of bread, which shall be rewarded as our Sauiour saith at the day of iudgement, but to such as are able to giue no more: after the rate of a frize coat, or a flannell waistcote, which *Dionysius* thought warme enough for winter, and cold enough for sommer: after the rate of a Stoicks dinner, or Philosophers breakfast: after the rate of *Elias* diet in the desart, or *Daniels* in the Lions denne. *Iuuen. sat. 14.*

And the allowance which we make God in his houſe in our Churches, is that which *Conſtituta diualia permiſerunt Iudais*, that which the conſtitutions of the chriſtian Emperours allowed to the Iewes in their ſynagogues: that is, *Tegumen parietibus imponere*, bare walles, and a couer vpon it to keepe vs from rayne: *Nec aliquid ornatus fas ſit adijcere*, neither is it lawfull to adde any ornament, as was ſaid to the Iewes, except perchance a cuſhion and a waine-ſcot ſeate, for ones owne eaſe and credite. But where the firſt good chriſtian Emperours ſaid, that of Eſay 9. ver. 10. *Lateres ceciderunt, lapide caſo extruemus*, the oratories which were built in the poorer times of chriſtianitie, are decayed, but we will make them *baſilica*, goodly & ſtately Churches, beiond the pallaces of the greateſt monarches: we that are the children, ſay with *Iudas Iſcarioth*, that the magnificence of churches is but a vaine coſt; we will take the hewen ſtone to build our houſes, a houſe of bricke will ſerue for God; the Cedars are fit for princes pallaces, a rooſe of wilde fig trees will ſerue for a church: neither conſidering with the good father *Tertull.* that *pietas eſt pro pietate ſumptus facere, Godlineſſe to be at coſt with God*; nor with *Theodoricus*, that it ſhould be the purpoſe of a good chriſtian, *Noua conſtruere, ſed amplius vetuſta ſeruare. Caſſiod. lib. 3. epiſt. 9.* to giue ſomewhat himſelfe, but eſpecially to maintaine that which is giuen by others.

Caſsiod. lib. 2. epiſt. 27.

Eſay. 9. 10.

Tertull. apol. 39.

Caſsiod. lib. 3. epiſt. 9.

Let no man thinke that heares me this day, that this zeale for the houſe of God is any ſpice of ſuperſtition, but a very religious affectiõ, inherent to nature, and true chriſtianitie, though now for the moſt part blotted out by irreligion and auarice: for you haue heard that God hath had his proper place and proper houſe at all times among his people; you haue heard how his tabernacle was furniſhed by his ſpeciall appointment; how the temple was

adorned

adorned by the meanes of *Dauid* and *Salomon* his chosen seruants, and chosen also for that purpose; and againe re-edified and restored againe to his former beawtie, & magnificence as neere as could be, by *Nehemiah* and others: you haue heard that as soone as Emperours and Kings were Christians, they spent their time, and their substance in building & adorning the houses of God, without feare or regard that their actions might be accompted superstition or Iudaisme.

You haue heard that it is not a ceremoniall obseruation of the old lawe, which were said to be in respect of themselues *sine ratione, without reason, & * habere rationē in ordine ad aliud, and to depend only vpon somewhat else*; but as it were a constitution in nature, holding one and the same reason, vnder the Law and vnder the Gospell. And therefore the most learned fathers of those times reasoned thus, and no doubt substantially, *Si Iudæi qui vmbris legis deseruiebant, hæc faciebant, multò magis nos, quibus veritas patefacta est, & gratia per Iesum Christum data est, templa domino ædificare, & prout melius possumus ornare debemus, &c. If the Iewes vvho liued vnder the shadow of the lawe did these things; much more vve, to vvhome the truth is discouered, and saluation imparted by Iesus Christ, must build Churches to God, and richly adorne them to our habilitie, &c.* And if this were good arguing, our is yet better, and may deliuer vs from all suspition of poperie: If the Iewes vnder the lawe did these things, and the best Christians in the primitiue Church did the like also, the antiquitie and vniuersalitie in the Church of God will defend vs, in restoring these ruines, from suspition of innouation or superstition.

* *In quantum vel aliquid figurabatur vel excludebatur. Tho. 12. q. 102. art. 1.*

De consecrat. dist. 1. Tabernaculum.

Most true it is, that as the deuotion of the people of God towards the making of the Tabernacle and the furnishing of it did abound, nay so far exceede measure, that the wise

men

men that wrought the worke were forced to cry vnto
Exod.36. *Moyſes, Plus offert populus quam neceſſarium eſt: the people bring too much, and more then enough for the vſe of the worke:* whereupon *Moyſes* made this proclamation throughout the hoſt, *Nec vir nec mulier quicquam vltra offerat in opere ſanctuarij:* Let neither man nor woman giue any more to the worke of the Sanctuary. So in the time of Popery, the deuotion of the people and the Princes was ſuch towards the building of Gods houſe, the furniſhing of it, the maintenance of his ſeruants both in goods and in lands, that it did riſe and aſcend *vltra neceſſitatem* (it is *Lyraes* note vpõ that place) *to more then vvas neceſſarie, Imo contra vtilitatem, nay to more then vvas profitable:* For many abuſed the riches of the Church to worldly pompe and the enriching of their friends and kindred, to omit other abuſes which may not be named; ſo that there wanted onely a *Moyſes* to make a proclamation, *Nec vir nec mulier quicquam vltra offerat, let neither man nor vvomã offer any more,* and to ſet a ſtint to the peoples deuotiõ, eſpecially in thoſe places which had enough. But the horſeleach had two daughters in the Clergie, *inordinate deſire of their owne greatnes,* and *inordinate affectiõ to their friends and kindred,* which ſtill cryed *Affer, Affer, bring, bring, giue, giue:* and if that would not ſerue, would take it by force or elſe by guile, which made *S. Greg.* intend a decree for a meaſure or rate, in thoſe kinde of offerings, as *Hugo Card.* notes vpon the 36. of Exod.

Lira ſuper 36 Exod.

Hugo Card. ſuper 36. Exod.

Aug. ſuper 36. Exod.

S. Auſtine vpon that place of Exod. giues this note, that as thoſe workemen were *wiſe,* that ſaid vnto *Moyſes, Plus offert populus quàm neceſſarium eſt: the people offer more then ynough to the worke:* ſo they were alſo *Sancti moribus, holy and virtuous in their behauiour;* for they might, ſaith he, haue ſuffered the people to giue more then enough,

and

and thẽſelues haue ſecretly conuaied it away, *ſed modeſtia prohibuit, vel religio terruit*, but modeſty reſtrained them, or religion terrified them.

But where is now this modeſtie, this religion: where is this good nature; this religious feare? God required much of vs, the people brought more, *Adeo vt oblata ſufficerent, & ſuperabundarent, ſo that the gifts vvere ſufficient, and too much for the worke*, Exod. 36. the lawes of Mortmaine &c. prouided it ſhould not be lawfull for a man to do what he would with his owne, *& ſic ceſſatum eſt a muneribus offerendis, and ſo the people were ſtayed from offring. Ib.* But had it ſtaid there it had bin well: had the ſuperaboundance bin imployed to good holy vſes, the intent of the *Donors* had not bin made fruſtrate, nor God had bin robbed of that which was his: but the horſeleach had two other daughters among the laietie, *Auaritia, & luxuria, couetouſnes, and riotouſnes*, which haue cryed ſo long *Aufer, Aufer, take away, take away*, that they haue not only remoued the ſuperaboundance from the ſtorehouſe or treaſurie of God, *but left neither bread nor meate in his houſe*, Malac. 3. 10. and though our *Moyſes* cry neuer ſo loude by proclamation & ſtatute, *Nec vir nec mulier vltrà auferat; let neither man nor woman purloine any more*: yet *non ceſſatum eſt a muneribus auferendis: neither man nor vvoman ceaſſe frõ the ſpoile: ſcarſe any abſtaineth from that vvhich is Gods.* Exod. 36. Mala. 3. 10.

It is an old complaint, that the houſes of Biſhops and other ſeruãts of God were giuen *Militibus, Sagittarijs, baliſtarijs contra ius & fas habitandas, To be inhabited of ſouldiers and archers &c. againſt law and right*: it was *S. Bern.* complaint to *Lewis* the King of Fraunce. It is an old complaint that the houſe of God *domus orationis, efficitur ſtabulum pecoris aut opilionis aut lanificij officina: ſhould be a ſtable, a ſheepecote, or a ſtorehouſe for wooll, &c.* It was the *Epiſt.* 221.

Policrat. lib. 7. cap. 21. complaint of *Iohan. Sariſ. Policrat. lib. 7. ca.* 21. It is an olde complaint that churches ſhould be robbed of their riches and plate; and that they ſhould make to themſelues *Camiſias & fæmoralia, ſhirts, breeches, cuſhions, &c.* of the richeſt robes and furniture there. *Vict. Vticen. in hiſt. Vandalor. li.* 1. It is an old complaint that the children ſhould plow vp their fathers ſepulchers, and there ſow their corne where their fathers were buried; which *Suydas* calleth, τὰ ἀκίνητα κινεῖν, to remoue thoſe things which ſhould not be remoued: and *Auguſtus* in a meriment ſaid to *Vectius*, that it was *verè patris memorias colere*, ieſting vpon the ambiguitie of the word *Colere*. It is an old complaint that the Church was giuē *In direptionem, alijs clàm, alijs palam occupantibus eā, &c. to be ſpoiled of euery mā by might or by ſleight*, *Policrat. lib. 7. ca.* 17. It is an old complaint that *munus bene meriti, the reward of good ſeruice to the cōmon welth*, ſhould be *diſpendium innocētis, the Churches dommage, or vtter vndoing*, *Caſſi. lib. 7. epiſt.* 17. It is an old complaint that Princes treaſures were rather augmented *Sacerdotum damnis, quàm hoſtiū ſpolijs: With the harmes of the Prieſts, then with the ſpoile of the enemy*, *Symma. lib.* 10. *epiſt.* 54. And it was *Luthers* complaint, that in his time the way to preferment, was to be witty and cunning in finding new ſleights to impouerish the Clergie. *Luth tom.* 3. *pag.* 133. All theſe are old complaints, to complaine of them were now too late. We complaine now, that where in times paſt the goods of the Church were Gods goods, and therefore *res nullius, no man had right or intereſt in them*; now they be *res nullius*, and therefore *occupantis, his that can catch them*: or elſe we complaine, that whereas heretofore they were Gods goods, and therefore *res nullius*, now they are *res nulla, nothing at all*, as *Rachel* complained of her children, not that they were ſick, but *that they were not*, and that was a

Vict. Vticen. in hiſt. Vand. lib. 1.

Suydas.

Policrat. lib. 7. cap. 17.

Caſſ. lib. 7. epiſt. 7.

Symm. lib. 10. epiſt. 54.

Luth. tom. 3. pag. 133.

Math. 2.

pitifull

pitiful complaint as the Euangelist noteth: And if we may say with the sober maide in *Plautus* to her father, *res nostræ sunt pater paupercula, somewhat we haue, though very little*; yet we complaine of this λιμία, as *Luther* calles it, this insatiable hunger of that generation that the Wise man speakes of Prou. 30. that will not be satisfied with the fat of so many Monasteries, Bishopricks, and impropriations; but haue teeth like swords, and iawes like knives, to deuoure that little which is left to God. *Plaut. in Pers.* Prou. 30.

But beloued Christians, take heed of this sinne and this affection, for it is so odious and displeasing to God, that it is an old rule, *voluntas sola quoad ecclesiam punitur*, a sacrilegious intent shall not escape without punishment: but for the action what storie so auncient, but it yeeldes vs an instance? what heathen *in puris naturalibus* but tooke notice of it? no man of reading and obseruation but he may say with *Carolus Magnus in Capitul. Carul. lib. 7. ca. 104. Nouimus multa regna & reges eorum propterea cecidisse, quia ecclesias spoliauerunt resque earum vastauerunt, alienarunt, vel deripuerunt, &c.* we haue knowne many Kings and kingdomes vtterly destroyed, because they haue spoiled and wasted the houses of God, &c. Shall I tel you that the heathen obserued it? *Virgill* notes that the Græcians offered violence to the Temple of *Pallas*; *Dist. 19. Anastasium.* *Carul. lib. 7. cap. 104.*

Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi diuæ contingere vittas. *Virg. Aeneid. 2.*

Wherupon he infers this note in particular, which *Carolus* gaue more generally;

Ex illo fluere & retro sublapsa referri
Spes Danaum. More of these matters you may find in Saint *Austins* booke *de ciu. Dei.* 1. Shall I tell you of the Temple of God built by *Solomon*? *Ieroboam* and the rest of the Kings of Israell after him, withheld the people from *Aug. de ciu. Dei lib. 1.*

comming vp to the Temple and offring yeerly vnto God, and thereby withheld a great part of those tithes and oblations which were due vnto God. You shall finde if you obserue it, that whereas in the kingdome of *Iudah* the family of *Dauid* reigned succeſſiuely: there were nine changes, and nine ſundrie families that reigned in Iſraell: and that the kingdome of Iſraell continued in no one familie, aboue fower generations: which terme ſeemeth to be the time limited by God, for the extirpation of the iſſue of wicked men. *Nabuchodonozor* according to the will of God for the ſinnes of the people, carryed them captiue, and togither with them the riches of the Temple and the veſſels thereof; and he eſcaped not puniſhment, as you all know; but he kept them ſo that they might haue beene vſed againe, if occaſion had ſerued. But when *Balthaſar* abuſed them to prophane vſes, then appeared the writing vpon the wall, *mene, tekel, Phares*, and the kingdome was cut off from him, and his poſterity for euer. Shall I tell you of the ſecond Temple? *Antiochus* died miſerablie, and at his death confeſſed his ſinne of ſacriledge, that he had taken veſſels of gold and ſiluer from the Church of Ieruſalem. 1. *Mac. 6. Heliodorus* was ſent to rob the Temple of the riches thereof; and there appeared two men from heauen, which whipped him continually, ſo that he lay dead ~~downe~~ in the Temple deſtitute of all help, til at the requeſt of the ſouldiers the Prieſt prayed for him. 2. *Mac. 3. Pompey* noted by *Tully* and *Liuy* for one of the moſt fortunate men in the world, after he had abuſed the Temple of Ieruſalem, had continually vnhappy ſucceſſe and died miſerably. The like is obſerued of *Marcus Craſſus* for the ſame reaſon by the ſame author.

Dan. 5.

1. Mac. 6.

2. Mac. 3.

Ioſephus.

But perchance you imagine that God was the God of the Iewes, and not of the Chriſtians, and was zelous ouer

his

his house and his household vnder the law; but careles of his seruice and seruants vnder the gospel. First this is a rule which we learne of him *pro mensura delicti, erit plagarum modus*, as the trespasse is, such is the punishment: and therefore both in the law of God and man, by the quantitie of the punishment, we iudge of the qualitie of an offence. Now what sinne so seuerely punished euen in the Apostles time as this was. Before any Church was built vnto Christ, before any law commaunded to giue to the Church, when *Ananias* and *Saphira* withheld secretly parte of that which voluntarily they had giuen vnto God for the vse of his seruants, they were punished seuerely with sudden death. Acts.4. Presently after the Church was endowed and adorned with riches and pretious furniture, *Iulian* was wounded to death with an arrow from heauen when he had robbed the Churches, and scoffingly saide, *Ecce quam pretiosis vasis ministratur Mariæ filio.* Are these vesselles fitte for the sonne of Marie? *Theodor. lib. 3. cap. 11.* And when *Thimelicus* a dauncer, had bought by chaunce some holy vestement, and abused it publickly in the open theater; *Theodoret* affirmes him *Subitò expirasse*: in that very place to haue giuen vp the ghost. I passe ouer multitudes of exãples in the primitiue church, as also *Frederick* the second of latter times, and *Philippe Maria*, and leaue to your wise and religious consideration the successe of such men, as haue been vsed as instruments to ouerthrow the Church in these later times of fresher memory.

Deut.25.

Acts.4.

Theodor. hist. eccles. lib.3.c.11

Theodor. hist. eccl. lib.5.ca.37.

If they which carrie the like affection, and cease not to practise the like ill actions to their abilitie, *ducunt in bonis dies suos*, spend their daies in wealth, and their seed seemeth to be established in their sight. *Iob.* 21. if as the same *Iob* saith, The tabernacles of robbers do prosper, and they are

Iob.21.

Iob.12.

in safetie that prouoke God? yet we say as *Optatus* said to the Donatists in the same case *lib.* 1. *An quia cessat talis modo vindicta, ideo tibi cum tuis, vindicas innocentiam*: because God doth not now punish you, because you enioye peaceably those spoiles, are you therefore innocent? No, no, the ordinary glosse saith excellently, *Aliud misericorditer dat Deus, aliud habere sinit iratus*: it is one thing for God in mercie to blesse vs, and another thing to suffer vs to be rich in his anger, and heauie displeasure: And *Hesiodus* could make a difference between riches χρήματα ἁρπακτὰ and χρήματα θεόδοτα: riches which were taken by force and violence, and riches, which were giuen by the blessing of God: and

Opt. lib. 1.

Gloss. ord. super 12. Iob.

Hesiod. lib. 1. oper.

δὸς ἀγαθὴ, ἁρπὰξ δὲ κακὴ θανάτοιο δότειρα:

it is good to be rich by gift, but ill to be rich by rapine: euen an occasion of death, of some ill death; death to father by couetous hourding; and death to the sonne by riotous spending: And as it is a rule in Simonie 500. yeares old *Spiritualium venditores maiori semper egestate confundi*: that the sellers of spirituall things are pinched at last with extreme penurie: so it is as olde a rule in sacriledge, *Quæ malignè contraxit pater, luxu peiori refundet hæres*: that which the father hath wickedly scraped togither, the son shall more wickedly scatter abroad.

Pet. Ble. ep. 10.

And it is woorth the obseruing now a daies, that of those goods and landes which are taken from God,

Perpetuus nulli datur vsus, & hæres
Hæredem alterius, velut vnda superuenit vndam.

Horat. lib. 2. ep. 2.

Horat. lib. 2. *ep.* 2. No man possesseth them long, but they passe from man to man, from heire to heire, from family to family, like the Arcke of God which could finde no place to rest in among the Philistines, but was remooued from Asdod, to Gath, from Gath, to Ekron, and troubled the

1. Sam. 5.

people

people whereſoeuer it came, till they returnd it againe to his proper place. 1. *Sam.* 5.

Wherefore to conclude this point, Honorable, &c. as God in the former times of Chriſtianity, when the church was perſecuted, would haue that firſt part of the ſecond Pſalme fulfilled *Aſtiterunt reges terræ*; the Kings of the earth ſtood vp, and the Princes tooke counſaile againſt the Lord, and againſt his annointed; and then after would haue that other part perfourmed, *Et nunc reges intelligite*; be wiſe now ye Kings, be learned ye iudges of the earth, &c. in the time of good *Conſtantine*: So alſo ſeeing in theſe latter times the former is againe fulfilled, *Aſtiterunt reges terræ*; fulfill alſo this latter part once againe, *Et nunc reges intelligite*, and once againe vnderſtand and know you that be magiſtrates and gouernours and gentlemen, &c. that God as the very law of nature teacheth, and all ſtates and ages of the Church haue practiſed, challengeth an intereſt in all our goods, our lands and poſſeſſions; that this is paide as a kinde of tribute, and acknowledgment of his ſoueraigne dominion ouer vs: That he accepteth them not becauſe he hath neede of them, but for an endleſſe continuance of religion amongſt vs; which by experience we finde to decay with them: That he hath diſpoſed them partly for an ornament to his houſe, partly for the neceſſarie vſe of his ſeruice, & partly for the maintenance of his ſeruants and miniſters: That we receiue the poſſeſſion of them immediately from you, and but mediately from him; but receiue the right of them, immediately from him, and but mediately from you: who gaue them to God, and he vnto vs, Num. 18. That he hath bleſſed thoſe Princes and their poſterities, which haue thus honored him with part of their goods: and promiſed to open the windowes of heauen and powre downe immeaſurable

Aug. ep 50.

Num. 18.

surable blessings, vpon the people that in this respect delt truely with him, *Mal.*3. that he hath reuenged himselfe on them that robbed him in themselues and their posteritie: & cursed with a curse whole nations that spoiled him, *Mal.*3. That the time hath been when there was scarcely one Christian to be found so wicked, that durst offer violence to the house of God, or the furniture of it, and therefore the Iewes were hired to spoile it, *in vita Bernard.* That in these latter times it was not spoiled by Wolues & Lions such as proudly bid battel to God: but by Foxes, who by sleight, and by holy pretences, and by colour of friendship would strip him of all: but as Saint *Bern.* saieth of such Foxes, *posteriora eorum fœtent. Ser.*65. consider their owne end or their posteritie, and you wil say with the Psal. 77. that our God *percussit inimicos in posteriora:* hath wounded his enimies on the hinder parts.

Mal.3. *Mal.*3. *In vita Bern. lib.*2.*cap.*1. *Bern.Sen.*65. *super Cant.* Psal.77.

Wherefore *nunc reges intelligite*, you that be magistrates, gouernors, &c. at length vnderstand and be wise, and learne to discerne betweene spirituall things and corporall things, *inter* ἁρπαλια *&* θεόδοτα, betweene that you take by force, and that which God giueth in mercie; *inter* ὁσίας *&* ἁρπαγὰς *Pindarus*: betweene purchase and robberie: betweene holy things and prophane things: betweene the goods of God which are perpetuall, and the substance of men, which are truely called mooueables, and subiect to sale and alienation: And when you craue, begge not that which is Gods; and when you giue, giue not that which is Gods; and when you buie, buie not that which is Gods; and when you sell, sell not that which is Gods: Let other mens harmes be instructions for you, and other mens punishments be cautious for you: let other mens vertues be your examples; and religious Princes your patterns and precedents. Holy *Dauid*, wise *Solomon*, religious

Pind.

Constantine,

Constantine, and our holy, wise and religious Princesse, of whom we may giue this testimonie to all succeeding ages, that *Petrus Blesens.* left to her most noble progenitor *Hen.* 2. *Benedictus dominus qui regem Henricum a talibus hactenus conseruauit innoxium*: Blessed be that God which hitherto hath defended her Maiestie from all kinde of sacriledge, that hath not furnished her house with the spoile of the Church, nor increased her reuenew by the losse of Gods house; that hath not defiled her hands with *Simonie*, nor bestowed her preferments for personall fauour, or respect of reward: wherefore *Magnificauit eam Dominus in conspectu regum*; God hath magnified her in the sight of the Princes of the earth, and hath giuen her a treasure which will neuer be spent; euen an honorable name, and blessed memorie to all posteritie. *Pet.Bles.ep.10.*

The second thing I obserued, was the end and vse of this house, and that was to pray in: *My house shall be called the house of prayer.* Churches as euery thing else receiue their chiefe perfection from the ende whereunto they serue. Now the end and vse of Churches is, the publike seruice and worship of God: which publike seruice in this place is comprehended vnder the name of prayer: because of all religious actions, prayer is reckoned the first and the chiefe: for *sicut mens humana præeminet exterioribus & corporalibus membris, vel exterioribus rebus, quæ ad Dei seruitium applicantur: ita etiam oratio præeminet alijs actibus religionis:* as the soule of a man excels his body, and all the parts thereof, and all other externall things, which are vsed to the seruice of God; so prayer excels all other religious actions. And that this was the chiefe end of Churches, of those houses which were built to God; both the name argues which God imposed, and as we say christened it with, *domus mea domus orationis vocabitur*; *Thom.22.q.83. art.3.*

and the very words which *Salomon* vſed in the dedication of it 3.Reg.8.29. and the practiſe which *Ioel* notes, 2. 17. that the Prieſts ſhould weepe betweene the porch and the altar, and ſay, Spare thy people, O Lord, &c. And although other things were there practiſed, as offering of ſacrifices, and oblations, burning of incenſe, &c. yet thoſe alſo are comprehended vnder *S. Paules* diſtinction, prayers, ſupplications, interceſſions, or thanks-geuings, 1. Tim. 2. for all the ſacrifices and offerings were *gratiarum actiones*, thanks-geuings vnto God.

3.Reg.8.29.
Ioel.2.17.
1.Tim.2.

And that our Churches now in Chriſtianitie are both *domus dei*, and *domus orationis*, houſes for God, and houſes for prayer, the names import which in the pureſt times were giuen to theſe places: for they were called in the primitiue Church κυριακα, or *dominica*, Gods houſes; and *oratoria*, places eſpecially deuoted to prayer: Though in later times κυριακα are become βασιλικα in ſome places, not for their ſtatelines, as in the time of *Conſtantine*, but for the proprietie & poſſeſſion of them; and *oratoria* are turned into *auditoria*; oratories into auditories: and where the Apoſtles, who had in their commiſſion *Ite prædicate*, goe, preach, put prayer in the firſt place before preaching Act. 6. *Nos orationi & miniſterio verbi inſtantes erimus*: We will be inſtant in prayer & preaching the word: now we ſay, *Cedant potiores partes in cœtibus ſacris doctrinæ euangelicæ, caueatur ǵ ne nimis prolixis precibus fatigetur in cœtu populus*: let the firſt and the chiefe place be giuen to preaching; and a prouiſo is made, that the people be not ouerwearyed with too much praying. And though the Church of England hath no ſuch conſtitution, yet the people entertaine the practiſe of it, many of them condemning common prayer, but a greater part neglecting them, and holding it the only exerciſe of the ſeruice of God

Acts.6.
Confeſs. Helvetica.

God to heare a Sermon.

But beloued for your instruction, you shall vnderstand that this is an old error, not now first sprung vp, or proper and peculiar to this age only: for *S. Chrysost.* complaines that the multitude of people that came to his sermons, and heard him with great attention, was *ingens & penè inaudita*, great and almost incredible; that they were earnest to approch neere to heare him, that patiently they would expect the end of his sermon: but at the time of prayer and of ministration of the sacraments and christian mysteries, then *vacua deserta q; ecclesia reddebatur*, the church was emptie and forsaken of all. And that you may heare me with the better patience, you shall vnderstand that it is no new reproofe: *S. Chrysost.* cryed out, *proh fidem hominum christianorum, quo pacto istæc veniam consequentur?* he calleth the very faith and profession of christianitie to witnesse against it, and reckoned it a fault that would hardly be pardoned. *Chry. Hom. 3. de incompre. dei naturæ.*

Was this a fault then? and is it a vertue now; was it then reproueable, and now commendable? if it be, shew me some practise in the people of God. Vnder the law of nature men were moued to the worship of God, *nulla lege exterius data, sed solo interiori instinctu*, not by any externall lawe or externall instruction, but only by a naturall and inward motion: wherefore then the house of God could not be the house of hearing, but of praying, sacrificing, and deuine worship. In the time of *Abraham* the whole seruice of God was comprehended vnder the name of inuocation, or adoration: When by the trãsgression of man the law of nature was so obscured, that it was necessary an externall lawe should be giuen, yet because it was more corrupted *quoad appetitum boni, quàm quoad cognitionem veri*, the place appointed for the seruice and worship *Thom. 3. q. 6. art. 5.* *Gen. 22. 5.*

of God, whether it were Tabernacle or Temple, was *domus orationis*, the house of prayer: hearing the law expounded, was but the way to knowledge, and knowledge the way to the worship of God, *via ad cultum*: for *scientia non est qualitas actiua, sed principium quo aliquis dirigitur in operando*, Knowledge is no actiue quality, but a meanes to direct vs to, and in the seruice of God. In the times of Christianitie the houses of God were *oratoria*, not *auditoria*: and before they were built the Apostles in their times vsed this temple as the house of prayer: *Peter* and *Iohn* went vp to the temple to pray, Act. 2. and *S. Paule* presently after his conuersion went vp for to pray: And our Sauiour told the people parables to this end, that they ought alwayes to pray, Luc. 18. 1. and *S. Paule* in plaine termes without parable expresseth it, *Indesinenter orate*, pray continually. No such testimony giuen to hearing, which is not perfect in it selfe, but ordained to a farther end and purpose: and therefore when the parents were commaunded to teach their children the lawe, that was not the end of the commaundement, but they must teach the lawe that they may learne how to feare the Lord, or serue the Lord: And whē the Priests were commaunded to teach the people, the commaundement rested not there, but they must teach the lawes that the people might learne them, and take heede to obserue them: And therefore the protestation of the people vnto the Priest was this, Declare thou to vs that which God saith, and we will heare it and do it. And therefore the blessing is not promised to hearing, but to doing, *non auditores verbi sed factores &c.* God reckoneth not so much of auditors as factors, of those that heare his word, as of those that keepe his word: And blessed is he that heares the word of God, but with this condition, so that he keepe it. Otherwise the hearing of the lawe or the

Tho. 1. q. 117. art. 1.

Act. 2.

Luc. 18. 1.
1. Thes. 5. 17.

Deut. 4.

Deut. 5.

Rom. 2.

Luc. 11.

Gospell

Gospell to know onely, or to know more then another, *S. Paule* saith is the mother of pride, *scientia inflat:* The Fathers say it is *Diabolica tentatio*, the temptation wherewith the Deuill assaulted our first parents in Paradice: The Schoolemen say it is superfluitie at least, if not superstitiō: for this is a rule in diuinitie, that euery religious action which consisteth only in *exterioribus*, and is not referred *ad interiorem dei cultum*, to the inward seruice of God, is either superfluous, or superstitious. 1.Cor.8. *Thom.22.q.93. art.2.*

I hope no man that heares me this day will be so iniurious to me, or preiudiciall to his owne knowledge and vnderstanding, as to conceiue that I speake against hearing or frequenting of Sermons: for I know, and would haue you all learne it, that *principium rectè viuendi est rectè audire; the ordinarie meanes to liue well, is to heare well;* and *scire est via, causa & medium ad amare: to know God is the way, the cause and the meanes to loue God:* and that *bonum intellectum* goodnes and vertue well vnderstoode, is the obiect of our will, which will is the subiect of charitie; and therefore the better you know God, the apter you are to loue him actually: And if I should denye it, yet nature would tell you *quibus suffragijs exoptata pietas audiatur*, with what applause an holy and deuoute sermon is entertained. But I complaine that you, who are admitted now long ago to the fellowship of christianitie, and bound and sworne to obserue the lawes and customes thereof, and are now no longer probationers *catechumeni*, hearers chatechists, should now prefer hearing before praying; knowing before doing, wherein consists the seruice and worship of God; seeing the actuall seruice and worship of God is the end, and hearing but the meanes to that end: and the rule is *Semper finis excellit id quod est ad finem.* I complaine not that our Churches are auditories, but that they are not *Symm.lib.1. epist.7.*

oratories: not that you come to Sermons, but that you refuse or neglect common prayer; not that you resort *ad porticum Solomonis*, to Paules crosse, but that your parish churches are naked and emptie. I complaine not that you haue ready and attentiue eares, but that you haue not pure hands, humble lookes, single eyes, cleane harts, soules and bodies vndefiled. I complaine that your hearing is commonly a cloake to couer and conceale your want of deuotion, and a nurse to your slothfulnes, which cannot endure the true labour of praying. I complaine that you heare much and profit little, which the learned hold for a signe of reprobation, and *S. Paule* saith little lesse, Heb. 6. *The earth which hath drunke in the raine which comes oft vpon it, and yet brings forth thornes and bryers, is reproued, and nigh vnto cursing.* I complaine that the end of your hearing is to censure the preacher, not *gaudere super cohortatione*, Act. 15.31. to reioyse or make benefit of that which is heard. In a word, I complaine, and I complaine not alone, that all the seruice of God is reduced only to hearing of Sermons; and our hearing applied to knowledge only.

Heb. 6.

Act. 15.31.

But beloued Christians, the seruice of God was not wont to be referred to hearing; but hearing referred to the seruice of God: nor the scope of Christianitie was not to know; but the scope of knowledge was to be good Christians: Christian religion was not onely to know without error; but also to liue without spot: and therefore though *S. Paule* saith *Christus factus est nobis sapientia:* Christ is made wisedome vnto vs, yet he staieth not there as though Christianitie consisted in knowledge only; but he addeth also *factus est iustitia, & sanctificatio, & redemptio:* he is made our righteousnes, sanctification, and redemption. 1. Cor. 1.30. *Sapientia in intellectu, iustitia in voluntate, sanctificatio in opere, redemptio in statu:* wisedome in our vnderstanding;

1. Cor. 1.30.

ſtanding; righteouſnes in our will; ſanctification in our workes; and redemption to the whole man, *Caiet.* And therefore in the perfecteſt time of Chriſtianitie, hearing was not inough to make one reputed a good Chriſtian, no nor Baptiſme added to it; for hearing was before Baptiſme; nor beleefe ioyned to them both: what not hearing of ſermons, not baptiſme, not beleefe a ſufficient argument of true Chriſtianitie? why then what ſhall be thought of vs? no, that was not then inough. It is ſaid in the 8. of the Acts. that *Simon Magus* beleeued, and was baptiſed, and did cleaue faſt to *Philip*, followed *Philip* and was a diligent auditor of his; and yet *Simon Magus* was neuer good Chriſtian. Act 8.

The iſſue of al that I intende to ſpeake if the time ſerued is this. The houſe of God is called the houſe of prayer, either becauſe all diuine ſeruice is comprehended vnder the name of prayer, or ſome *Species* of prayer; or els becauſe of all diuine duties prayer is the chiefe; or elſe becauſe in all actions of Chriſtianitie and religion which are perfourmed in the houſe of God, prayer is euer one and an eſpeciall part: As in baptiſme, in the ſacrament of the ſupper, in matrimonie, in churching of women, in burying the dead, in preaching the word; beſides the ordinary action of common prayer it ſelfe which is as *iuge ſacrificium*, the ſacrifice which God requireth euerie day, not only priuatly in our chamber, but eſpecially togither in the Church of God. Preaching alſo is a part *diuini cultus* of the ſeruice of God, and therefore hath a reward: but hearing onely; or hearing to know, without an intent to practiſe; is but the way to knowledge, and knowledge it ſelfe but *via ad cultum*, the way and the meanes to the ſeruice of God: and therfore if it ſtay there it hath no reward: for not the hearers onely, but the dooers are bleſſed of God. And there-

therefore in the primitiue Church ſome were admitted to heare, which were not admitted to the publicke ſeruice of God, and were called *Catechumeni* hearers or catechiſts, a name of imperfection.

Thankes be to God for it, you are not as heathen to be taught of vs, *Quid oporteat credere:* what you muſt beleeue to be ſaued: nor as Catechiſts lately conuerted: *Quid oporteat facere*, what you muſt doe: as S. *Paule* cryed to God, Acts 9. you know what to beleeue, you know what to do: the ende of our preaching ſhould be eſpecially *mouere*, to mooue and exhort you to practiſe that which you know muſt be done: not becauſe you haue *plenitudinem cognitionis*, fulnes of knowlegde (ah laſſe we haue it not our ſelues) but becauſe you haue a ſufficiencie of knowledge. And if *Marcus Agrippa* who was no foole but *vir ingentis animi*, a man both of courage and wit, was woont to ſay that he owed much to *Saluſt* for this one ſentence, *Concordia paruæ res creſcunt, diſcordia maximæ dilabuntur*, by peace & concord ſmall things growe great; by diſſention and diſcord great things decay; becauſe by that ſentence onely he was made *optimus frater, & optimus amicus*, a very good brother, and a very good friend: I doubt not but the moſt ignorant among you is indebted already to vs for ſo many ſentences, as being well digeſted and practiſed would make you good parents, good children, good friendes, good brethren, good neighbours, good ſubiects, in a word, good Chriſtians.

Acts.9.

Senec.ep.94.

The ſecond reaſon drawē from the abuſe of the Temple, is borrowed of the prophet *Ierem.cap.7.* where the ſame aſſertion is vſed, but by way of interrogation: *Is this houſe become a den of theeues, whereupon my name is called before your eies? Behold, euen I ſee it, ſaith the Lord.* As if he ſhould ſay; yea certainely it is become a den of theeues. The ſinnes

which

which the prophet there reproues are, *theft, murther, adultery, false swearing, Idolatrie:* which being vsuall among the people, they would neuertheleſſe *come and ſtand before him in this houſe of his.* And for theeues and murtherers and adulterers and falſe ſwearers and Idolaters, to come into the houſe of God, either to pray or to offer ſacrifice, without a conſtant intent to amende their ill waies, is to make the houſe of God or the houſe of prayer, *a den of theeues.*

But it may ſeeme to ſome men, that this Scripture is not well alleaged by our Sauiour Chriſt: who applieth that to buyers and ſellers, that the prophet *Ieremie* ſpeaketh of theeues, murtherers, adulterers, falſe ſweares, & Idolaters. May it pleaſe you therefore to vnderſtand, that in the new Teſtament, the texts & propheſies of the old Teſtament, are alleaged ſomtimes properly & according to the litteral ſenſe, as in the 1. of *Math.* that propheſie of the 7. of *Eſay: Behold a virgin ſhall conceiue and beare a ſon.* Sometime not properly & litterally, but to expreſſe ſome truth which was ſignified or ſhadowed by them: as in the 1. to the Heb. that of the 2. *Sam. 7. I wil be his father & he ſhal be my Son*; which being properly ſpoken of *Salomon*, is applied by the Apoſtle to our Sauiour Chriſt, whoſe life & figure *Salomon* was: as alſo in the 19. of S. *Iohns* Goſpell that of the 12. of Exodus, *Os non cõminuetis ex eo*, Not a bone of him ſhal be broken: which being ſpoken litterally of the lambe, the Euangeliſt applies to our Sauiour, who was figured by the paſchal lambe. Sometime neither litterally, neither yet to expreſſe any thing ſignified by it, but rather to note ſomewhat like vnto it, and of ſuch nature, that the Scripture may ſeeme as trulie to be verified of the one as the other: as that which the prophet *Eſay* ſaide of the Iewes in his time, *populus hic labijs me honorat*, &c. this people honour me with their lips, Chriſt applieth as if it had been ſpoken

1

2

type

3

Eſay 29.

in the ſame caſe of the Iewes in his time, Hypocrites, *Eſay* propheſied well of you, ſaying, &c. *Math.* 15. the like example you haue *Math.* 13. 14. and Acts. 28. 26.

According to this laſt rule that which the prophet *Ieremie* vſeth againſt theeues, murtherers, falſe ſwearers, &c. our Sauiour very well applieth againſt buyers and ſellers, and money changers, and merchandizers; as though theft and forſwearing and merchandizing were all one; which he ſeemeth to implie, ſeeing in this place caſting out the buyers & ſellers, &c. he tels them that they made *the houſe of God a den of theeues*: but in the ſecond of Saint *Iohn* performing the like action vpon the ſame kinde of men, he telleth them, that they had made *the houſe of God, a houſe of merchandice*: ſo that with our Sauiour a denne of theeues, and an houſe of merchandice, ſeemeth to admit very ſmall difference.

And peraduenture the applying of thoſe two phraſes, *a den of theeues*, and *an houſe of merchandice*, to one and the ſelfe ſame fault; moued *S. Chryſoſt.* or the *author operis imperfecti*, the rather to vſe this aſſertion: *Nullus Chriſtianus debet eſſe mercator: aut ſi voluerit, proÿciatur de eccleſia.* No Chriſtian man ſhould be a merchandizer; but if he will needes be, let him be caſt out of the Church: which rule though he reſtraine to thoſe that buye their wares and ſell them againe, *integra & immutata*, in the ſame kinde and nature wherein they bought them; excluding them that change the nature of their wares, and ſo ſel againe *non rem ipſam, ſed artificium ſuum*; not the ſelfe ſame, but their labour and skill & myſterie: and *Sixtus Senenſis* reſtraines it to Ingroſſers and Monopolies, calling this only merchandizing & negotiation, according to *Caſſiodore ſuper Pſal.* 70. *quæ vilius poſſint comparari, carius velle diſtrahere*; by arte & cunning to raiſe the price of thoſe cõmodities, which by

Hom. 38. *ſuper* Mattd.

Lib. 5. *annot.* 187.

ordinarie

course would be much cheaper. And some schoolemen restraine it to those merchants that intend gaine and lucre, as the onely and last end of all their labours; and not the maintaynig of their familie, the relieſe of the poore, or the publicke vtilitie of the common wealth: yet seeing in these latter auaritious daies, for the most part, lucre onely, *quod terminum nescit, sed in infinitum tendit*, is the common and ordinarie end of merchandizing, of buying and selling; and he that is *negotiator auidus*, a couetous merchant, as *S. Aust.* notes, *pro damno blasphemat, pro pretijs rerum mentitur, & peierat*: In his losses will blaspheme, and lye, sweare, and forsweare in the prices of wares: there is now also for the most part, no great difference betweene a denne of theeues and an house of Merchandice. *Tho. 22. q. 77.*

Now as our Sauiour applied that which *Ieremie* spake of theeues and forswearers, &c. to buyers and sellers and merchandizers; because there vseth to be some likenesse and affinitie betweene them; so the ancient fathers to this imitation, haue applyed this saying of our Sauiour Christ, to many other sorts of men: which buie and sell, rob and steale, in the house of God; or buie and sell, rob, and steale from the house of God. Saint *Chrysost.* saieth that they make the house of God a den of theeues which talke and discourse in the Church, and driue their bargaines at diuine seruice: and concludeth that the Church is not *tonstrina, forum, caupona*, a barbars shop, an exchang, or a tauerne, but *locus angelorum, locus archangelorum, regia Dei, cælum ipsum*: the place of angels, yea of archangels, the very pallace of God, and heauen it selfe. *Hom. 36. in 1. ad Cor.*

The whole course of fathers and schoolemen applie it to buiers and sellers of ecclesiasticall orders; to buiers and sellers of the cures of soules, which is a speciall gift and ordinance of the holy Ghost: of which I haue spoken some-

what largely before. Saint *Hierom* applies it, *negotiatori clerico*, to a cleargie man that vſeth buying and ſelling and merchandizing, and ſaith that he is *tanquam peſtis fugiendus*, to be ſhunned as one infected with the plague, or a leproſie, as a theefe or a robber, lurking and ſhrowding himſelfe in the houſe of God. The ordinarie gloſſe applies it to murther and bloodſhed committed in the Church, which was grieuouſlie puniſhed in the Canon lawe, 24. 1. *qui contra:* and doth portend ſome great ill to the Church or common wealth; as is noted by *Socrates*, and I haue touched it before.

Epiſt. ad Nepotian.

Eccleſ. hiſt. lib. 7. cap. 33.

Ioannes Sarisbur. applies it to them, which alienate Churches, and Eccleſiaſticall houſes with the appurtenances to lay men: The houſe of prayer, ſayth he, is made an houſe of merchandize, *Domino prohibente*, which is forbidden by God himſelfe, and the temple which hath the foundation *in lapide adiutorij*, 1. Sam. 4. 1. *on the ſtone of help*, is turned into a denne of theeues: and his reaſon is this, *Siquidem eccleſia data eſt in direptionem, &c.* for the houſe of God, and the appurtenances are layd waſt, and made the poſſeſſions of mightie or ſubtile men.

De nugis curial. lib. 7. cap. 17.

But this laſt ſorte of men in my opinion, may be ſaid to make the houſe of God worſe then a denne of theeues, (if worſe may be) becauſe whereas the other ſorts rob, and ſpoyle in the houſes of God; theſe rob and ſpoyle the houſes of God, and alienate and alter the proprietie of them; and of the poſſeſſions and inheritance of God, make them the poſſeſſions and inheritance of theeues: For whereas all good Chriſtians ſay with the Prophet *Dauid*, *Vnam petij a domino, &c. One thing I haue deſired of the Lord, and that I vvill require, euen that I may dwell in the houſe of the Lord all the dayes of my life:* to what end? *to behold the beawtie of the Lord, and to viſite his temple*; that is

Pſal. 27.

ſaieth

saith *Lyra, ad adorandum ibidem frequenter, & offerendum, that he might dayly vvorship him there, and offer sacrifices to him*: these men say *Vnum petij a domino (de præterito) I haue made one suite now a great vvhile, to my Lord or maister, &c. Et hanc requiram (de futuro) I vvill vrge this suite till I haue obteined it: vt inhabitem in domo domini, &c. that I may dwell in some of Gods houses all the dayes of my life, and my children after me*: to what ende? *vt hæreditate possideam sanctuarium domini*, as the wicked men sayd Psal. 83. that some of Gods lands or some of Gods houses may be my inheritance for euer and euer. So that where they that abuse the house of God with sundry prophanations, and rob and steale and merchandise in it, make it *speluncam latronum*, a denne for a time to lurke in, and not be suspected of such behauiour: they that rob and spoyle God of his houses, and alienate them to their prophane vses, do make of them *tabernacula prædonum*, Iob. 12. not only the dennes, but the very habitation and dwellings of theeues and robbers.

Now to conclude; I saye with *S. Chrysostome* vpon these words, *But you haue made it a denne of theeues: Vtinam de præterito populo esset tantùm dictum, &c.* I would to God it could haue beene sayd only of the Iewes, and not of the Christians; I would to God it could haue bene applyed to Christians heretofore, and not vnto vs; *Ploraremus quidem illos, sed de nobis gauderemus, vve vvould lament ouer them, but rejoyse for our selues*: but now in many places, and in many respects, nay in all these respects, the house of God is made a house of merchandize, the house of prayer is made a denne of theeues. These things are so manifest, that they require neither exposition, nor application; I would to God they were more obscure, and hidden from vs, and that we did not maintaine these

Hom. 13. super Marc.

prophanations, by pretences, and long cuſtomes, as theſe Iewes did. Wherefore if we lament ouer them, we haue cauſe to weepe and howle for our ſelues, who haue added as great increaſe and ſtrength to theſe ſinnes, as time hath added yeares and increaſe to the world: ſo that theſe iniquities being now at the full ripeneſſe and perfect growth (which argue little true faith, and leſſe true charitie, if leſſe may be, vpon the face of the earth) we are to expect a perfect and finall reformation from Chriſt Ieſus of theſe abuſes; not by peſtilence, famine, warres, waters, or fires from heauen, &c. his ordinarie inſtruments, which do moue vs but little: but from his owne hands, not armed with a whip, or other temporall puniſhment, as at his firſt comming, but with his fanne, wherewith he will make cleane the floore of his Church, and gather the wheate into his garner, and burne vp the chaffe of all theſe inquities, with vnquenchable fire. To this Ieſus, the moſt iealous patron of the houſe of his Father, and the moſt iuſt iudge of the quick & the dead, together with the Father, & the holy Ghoſt, three perſons, and one almighty and euerliuing God, be aſcribed all honor, glorie, praiſe, and dominion, for euer and euer.

Math. 3.

Amen.

FINIS.

41557